

M 1182

Portland, Oregon

Thursday, May 11, 1967

Mr. Nyland: So, I wrote you a little note about your last tape. I think that was the meeting when Andy and Miriam were here. I didn't understand everything of it because it was a little bit too much noise or static in it, but some of the questions and some of the discussion I got, and it made me realize that we really have to dot the i's and cross the t's, because it is a matter of knowing what is involved and you have to be very clear about that, particularly in the beginning, because if you, if you don't know the principle and if you start to mix it up, you'll get into a lot of trouble later on because all the time you think maybe you get some kind of a result and it is not right. Still you want to interpret it in some way, hoping that it will be right, and it will not give you anything real. So, let me just for a few moments talk about what is the idea, what is behind this desire to wake up.

The assumption of course is that when one wants to wake up that you are now in a certain state comparable to sleep. And we distinguish that from an ordinary physical sleep that although we physically wake up, there is still the possibility of being more awake, and that the difference between this so-called "waking-sleeping" state, which is most of our daily life, and when we are really conscious and self-conscious, that is the difference of level and also can be compared to the state in which we would reach in a self-conscious state which would be more light compared to the "waking-sleeping" state which is then dark, and that there is as much difference between the real self-consciousness and waking-sleeping state as there is between waking-sleeping state of physical sleep. So when you compare the two with which we are familiar, when you wake up out of a physical sleep, it's an entirely different kind of a form of consciousness because when you're asleep, you really don't

know that you exist, except perhaps in dreams which you recall afterwards because they left an impression. But the fact that when you open your eyes and you see daylight and that everything then is light, or rather, that even if you wake up in the dark, that you have an ability to move around and that you are then in an ordinary sense conscious is quite a different thing from being in bed or lying down and sleeping and not being able to move or not have any capacity even for moving or even a wish to move.

So in the first place a state of self-consciousness has to be quite different from an ordinary state in which we now at the present time live. In the second place that what is selfconscious as a state is not to be compared with anything we know in a waking-sleeping state because all the different means that we employ in ordinary life as we are, doing what we have to do in this world, depend of course on that what we think and what we feel, and that in the self-conscious state there is no thought and no feeling like we know now. In order to illustrate it we use the word simply "awareness" and "being awake". But it will take a long time before you will have actually the experience of what is meant by that unless you know what you are on the right road to try to make that kind of an effort to wake up. And that this question of not continuing in the direction of keeping on thinking and feeling and improving that a little bit, or perhaps even trying to purify it, but that something entirely different has to enter into it in order to bring one to the realization that there is a different level of being. That, of course, we call objectivity. And the definition of objectivity is that it is everything that is non-subjective. And if thinking and feeling are subjective, then that has to stop whenever there is a moment of awareness or a continuation of an awareness in the form of being awake. This is one thing you have to know, because there is a difference, there are differences in experiences. And the second difference is that for the time being I assume that something

which I wish to create as the result of my effort starts to function in an objective sense. And again, by definition, it has to be something that is not subjective so it cannot be part of my thought or part of my feeling. It has to be something entirely new which has a quality of objectivity. And for that reason, one says that if I want to create this, I assume now that it is possible to make something which does not exist at the present time, which has those qualities, and is then at that time separated from me, or at any event functioning in a separate way from me. And since it has to do with recording, this particular objective faculty has to have a certain form very similar to a mental activity because it's the question of recording facts which I record by means of my ordinary mind in an ordinary way which now should be recorded by something that is similar and also has a mental capacity that has in addition that what is now recorded in an objective sense.

So immediately you come to the separation between two things: that is, the ordinary existence of the man as he is and as he is living on earth, with whatever he does and whatever his particular organs are and whatever his sense organs are and all the functions of his ordinary life and whatever is represented by his personality and something that starts to exist at the times when I make an effort for wanting to be awake which then for that one moment and perhaps for longer, if it can be maintained, functions as a separate entity which is objective, and then, you might say, has been given a task to observe me. So you have to keep this separation very clearly in mind, because it is something that is quite separate from ordinary thought processes or ordinary feeling processes.

Now, when you say, "I am awake," you really mean that the "I" in me is awake, that is, the separate function which I now try to create is awake to the extent that it observes me, and under "me" I now consider again the totality of

my personality. So when this process takes place, there are two things and quite separate from each other, and in order to clarify it for oneself, one simply says that it is as if existing outside of me. This I want to use as an expression because it is the only way I can have an idea of what is meant by objectivity. When I take something outside of me so that I can look at it, I can look at it objectively because I am not part of it. The little "I" that has to function as a result of the effort which I call now an objective faculty which has to develop is functioning as if outside of myself. The assumption is even when it exists, that that what continues as my ordinary life as personality also continues to exist. So it is not a shifting from one to the other, it is the creation of something in addition to that already exists as my personality.

Now, of course it is obvious that whenever you want to create something that is objective in the midst of everything subjective, you have a tremendously difficult time, because in the first place there is very little energy available for the formation or the creation for the little "I". In the second place, when this little "I" exists and being small as it is, it is overwhelmed by the existence of my ordinary functions, and I have to learn how to be objective to myself and at the same time continuing with my subjectivity. And the only way that I can illustrate it is that if my subjective living is represented by a line in time as I live in which I function, with my personality and all the organs that belong to it, that parallel to that could be the existence of another line of objectivity. This would be the ideal state in which then this objectivity since it is of a higher and a different kind of quality and has, you might say, more power or more light or is in the direction of development further evolved, that then that, being of a different

and higher quality, can have ultimately an effect on the behavior or the totality of myself as I am.

Now, I say that this is the ideal state at which these two lines could actually exist separately from each other. In reality when I know that I try, and I try my best, that all I can accomplish in the beginning is a moment of an awareness, and then my energy as represented by the effort is exhausted, and immediately I fall back again into the existence of my ordinary life in which of course there will be thoughts and feelings regarding Work, but they are not Work until again and again I make an effort to want to wake up. And that I am many times in this kind of a sleepy, halfway, and this time the sleep between ordinary waking state and self consciousness is that like a twilight in which I try to open my eyes belonging this time to the "I" and I cannot do it because I'm still so sleepy. So that the result is, and particularly the beginning, and you must not make a mistake, about it, because as soon as you think that you are already describing a line of objectivity you are on the wrong path, you are back again into thought about Work but you are not Working. The actually--Working must result in an experience of being objective, an experience of having that form of light, of a wish then resulting in something that gives you a state in which your ordinary life is affected and that what is taking place in ordinary life as functions also is reduced. Because you see that what now is the effect on the existence of "I" when it requires energy, it is with this sincere wish that one wants to create it, and as a result you don't have as much energy available for the existence of your ordinary life. Do you see what you're up against? Because the "I" has to be there when I am busy, the way I am in my waking-sleeping state, and at the same time my waking-sleeping state has to continue

because of the demands that are made upon me because of earth where I live and whatever I happen to do. And as a result then, having exhausted the energy available as the result of this intense effort, I fall back again into the ordinary state of being asleep, this time in the sense of Gurdjieff. Add that again when I make an effort to wake up, I will be able to wake up for a moment and again I will fall back, so that instead of a line of objectivity it is simply a couple of dots that are more or less not even connected, quite separate from each other, and they come as a result of when I really make an effort in myself to want to wake up, then I fall back and I'm back again in my ordinary existence thinking and feeling the way I do.

You see, this has to be quite clear, because you must not expect that the result will be quite different. It won't, because the question of objectivity in the subjective world does not belong to the subjective world and what we're talking about is the development, the evolution of man towards a different kind of level of being--it is not earthly, it doesn't belong here. If it did, it would naturally belong to one and we would naturally be self conscious, and there is no question that we are not.

Now, to what extent we were when we were children, it's another point. But we are not children anymore. And we have lived in this life and have acquired certain characteristics, certain traits, certain ways of behavior, certain habits, certain ways of how to think and how to feel. And we are accustomed to it and everything we do is measured in accordance with that what our personality is doing: and behaving and feeling and thinking. An introduction of something which is unnatural in an ordinary, natural world of course is immediately fraught with a tremendous amount of difficulties. In the first place, little "I" is very small; it is the result of an effort which is quite intense; wishing in all sincerity to wake up and for that

I even use that what is still subjective in me as a thought or a feeling but which more or less has a certain tinge or a coloration, hoping that it might be close to the possibility of becoming objective. So I use in my mind or my feeling that what is really of the highest quality, hoping then that at times, as the result of that effort something will start to exist in the form of an objective something that functions towards me like the little "I" should function.

In the second place, the little "I", representing that what is unnatural, is comparable to something that I consider the highest for me about which I can think or feel; and although I may not have the realization or even the experience of that kind of a quality, I have the possibility of a thought, hoping that it would be, or a feeling or religiously using this emotion in the direction of that what is a higher being for me and sometimes I call it Godlike when it is away from this earth--not meaning by "god" that it is the totality of God existing everywhere and always, but that it is a certain something that is different from the conditions of earth, and for that reason I simply call it god in order not to mix it up with anything that is human. What it is in reality I do not know, and I do not know how far it is extended away from earth, but it has to be something that is not subject anymore to the laws of earth, otherwise it would become again subjective. So I try to make this objective attempt, or this attempt at objectivity, as well as I can, as seriously as I can, and as honestly as I can when I wish to judge about the results that I would experience.

In the third place, if I consider this of a godlike quality, I have to have towards it a reverence which I naturally will want to have whenever I try in this ordinary life to try to become one with god, as I call it, or a deity or something that is not natural for which I, let's say I have respect, or from whom I hope that there will come some help, or which, mystically

speaking, I would like to be united if it possibly--if there were the possibility for it. But in any event, my attitude towards the "I" that I create is in the image of god as I can conceive him. It is not at all God, and the conception is still tainted with that what I think subjectively. And you might say, in the beginning this little "I" is still ninety-nine percent subjective, and perhaps a little spark of it has a different kind of quality and belongs to another kind of a world.

So, when the problem is as difficult as it is, and when this little "I" tries to be maintained, and it has to be maintained because of my wish, then the difficulty that is added to it--it is at that moment as if outside of me, not recognising anything of the surrounding and looking around, you might say, with seeing and staring, having other things stare it in the face with a great deal of animosity, because the subjective elements which I have and represent are not interested in the existence of something objective and they will consider that an enemy because they are afraid that it might undo whatever subjective () there is, and in man there is always the wish to protect himself.

So everything is against one, and it has to be like that because God is not going to give it to us on a golden platter. The very fact is that we have a life to live on earth, and that happens to be the function and there is absolutely no reason to assume that we should be entitled already to living at a different place when we are born here and there is no means for us to get away. This introduces of course another kind of a question, because what does life then on earth represent. And naturally there are two answers to it: one is the fact that I exist in life and for that reason I have to fulfill certain functions which are required of me as a human being,

being part of Mother Nature and Mother Nature expects me to live in the state in which I have grown up, perhaps not exactly the way I was born but in any event the way I have developed on earth, and this happens to be for us an unconscious state and that Mother Nature wishes us to remain unconscious because she does not want any strange elements which might, you might say, object to the existence in which we now have to live, and if someone knows a little bit too much, it will be a threat to the existence of Mother Nature herself. These are the laws of earth. We simply call them Mother Nature. They are represented by that what is required of us to stay on earth as soon as we are born on earth and we happen to live here.

At the same time, man is a dual kind of a person. There is something in him that of course belongs totally to the earth as it is with his body representing even his own earth in his own solar system. And that besides that there is an inclination on the part of one's feeling that one wishes to become different and also at times in the mind there are possibilities of an existence which, you might say, one thinks about and hopes for and tries every once in a while to reach in the form of, perhaps the best word for that would be 'freedom'. Freedom from the bondage of earth. And of course it is logical, that man, if he is born and if there is life in him, that that what represents life in him is really not at home in the way it is now, being encased in the prison of his body. To some extent one need not agree with this because one can say that the life of man as he is on earth is quite sufficient when he is born and afterwards, after living a little bit, if he dies. At the same time it's not a very satisfactory condition to assume that that is the truth and that anyone who keeps on thinking about the meaning of life is not satisfied by just assume that after that nothing

happens. And of course all religions cannot take this as the final answer, and that for each religion, and each religion born out of the necessity of a man being alive and having a feeling and aspiration towards something of a higher quality, that in each person there is also this kind of a spark of recognition of the wish to evolve and to outgrow or to become free from where he is at the present time.

Now maybe we can talk at other times about the necessity of man being on earth and why earth even exists in the totality of the universe or whatever it represents in what we call the cosmic ray and the place which earth has in that particular octave. But the fact remains that in each man there is this kind of a desire for himself to free himself if he possibly can and also ~~then~~ having assumed the responsibility of being born and then in his maturity knowing that something is required of him, that he will take on his responsibility of fulfilling his () on earth since that seems to be the requirement of Mother Nature for anyone who is living at the present time. And that at death such a man is free; he is free from his body, and he has paid then by means of the death of his body all debts to Mother Nature, and that is all that Mother Nature requires, because she has no final say about anything that might continue to exist after a man has died physically.

Now the question is only if that what man now represents is really all there is to it when he dies or is there a possibility that man can continue with certain parts of himself to exist in a different kind of a world. And of course this question of spiritual world, the existence of an emotional quality which could exist, that what could exist as a result of certain thoughts which may be more alive than the ordinary thinking processes and all the different things that are inherent in man when he starts to think, when he

starts to really feel and really wish and wants to be free, that then the result of his physical death should indicate to him that maybe during his lifetime there is a possibility of realizing what his death is, and then set in motion certain ways and means by which such a death can actually be experienced even when he is in life; and then that he has that what experiences such a death is then able to continue to live because it is not subject to the destruction of earth.

This of course is not only a duality of man, it is probably a tri-unity of man in which there is a physical body, in which there is an emotional state, which at times aspires to have contact with a higher level of being, and also in the thought of a man at times a realization of the possibility of an existence not only hereafter but the concept of omnipresence which could be that one is at the present time at that state of eternity. These, of course, are good arguments for anyone who wants to continue to consider that what he is at the present time and that then he has to look for a way out in order to find out how can he die sufficiently so that something else can remain in existence even while he is still on earth and is fulfilling the functions as required and paying the debt to Mother Nature. The accent, of course, of this kind of an idea is that man wishes to become free, and that means that he must realize that he is bound. So if then one considers man as he is, one has to have information about man that that what he sees, that what he knows of himself, is absolute. Because you see if I take the fact that I am bound and I question it a little bit, that it still may be subject to a certain personal interpretation that I'm not quite sure that I'm really bound and that the only reason why I want absolute facts is that I want to be able to have a beginning from where I can look at myself and then say, "Yes, in truth, I am bound." Because if there is still a little question, I hope then that by means of

gradually loosening myself up from the bondage of earth that I will become free and that then I will know and you see this is an impossibility, because man the way he is and subjective as he is all of that, what is subjective, will die, and that what is in man spiritual, is at the present time completely bound up with the manifestations of his ordinary life, and to make a separation between that what is one's real emotion and that what is the expression as manifestation in his physical body is for man as he is now, unconsciously, an utter impossibility. There is no chance whatsoever for any man in a subjective state to separate his emotional center from his physical center, and this is what we're up against.

One can verify it. Because you can say, I can have an emotion without having a resultant manifestation physically speaking, and you will see each time not only when you feel but each time when you really become involved in the thought your body will take on immediately that what is correspondent to that kind of a feeling and that kind of a thought. And this, you see, is the problem that Gurdjieff brings up, what is really the aim of man if he at the present time cannot function in the different sections, parts of himself, independently of each other, and that simply means that his centers are not pure and they are constantly connected and that the only time when one has a certain amount of freedom strange enough to say is when one is in a state of physical sleep, because at such a time the centers are reduced to the minimum of activity.

In the process of relaxation, not only physically, particularly when I'm tired physically, but also that the mind and the feeling are reduced to practically nothing, and that that such a time in physical sleep the three centers are less and less connected and the better my sleep is the more free

they are, and that they then in that state represent man as he should be.

Now we learn one thing from it, that is the question of utter relaxation; and the second is that in the state of this kind of sleep, physical sleep, there is nothing in me that can use the condition in which I am. You see, because there is no further consciousness, that only very little is sometimes used up by dreams, there is no particular feeling because it is at such a low level that I really don't feel, and my physical body is almost in a state of hibernation () keep on simply breathing a little bit and the blood is still circulating, but the eyes are closed, the ears don't hear, my sense organs don't function and I am in a very low ebb, as it were, physically speaking or totally as a personality.

So now the solution is this: if I can find a method by which the three centers can be separated and if I can find a means of the creation of something which remains conscious even when my ordinary personality is in that kind of a relaxed state, then I have solved the problem, because that what could remain conscious could then become a guide for the usage of my three centers in a different way and connecting them at will in such a way that man could become a harmonious person. This in a nutshell is the idea of Work.

So that the requirement is first I have to create something that is functioning independently of my personality, and I give this as it functions a certain quality or a power, I endow it with the qualities of God looking at me benevolently, interestingly, but objectively and impartially. So that as a result of this attempt () the condition of my subjective state is gradually changed under the influence of this, what is a higher form of life, and that then the result in me is ultimately a division and a separation of the three centers being able to function independently of each other.

It's an aim that is tremendously far away, but is an aim that is possible to realize, that is in time- as one lives and experiences and also that I will have to admit that the development has to be stepwise and very slow because that what has to be undone is what is my life up to the present time in an unconscious state which is completely crystallized in the form in which it is, and as I say, when there is an impossibility on the part of anyone's personality to be able to separate centers at will, there is nothing at the time when I am unconscious that even could do it, leave alone even consider it as a possibility, and if it were taking place, like in a state of physical sleep, there is nothing in me that can use it. No amount of praying to gods to help me when I am physically asleep will help me either. And I will not pray when I am physically asleep. I will pray when I am waking-sleeping. And then of course I will formulate in the best way I can, but all the time whenever I formulate anything in my mind, my feeling will be there, and I hope sometimes, and this is of course almost I would say, a poor () that I try to make the three centers of myself conform to this wish on the part of myself to ask for some kind of a guidance from god so that then, when I am in that kind of a posture of actually wishing to be and that I hope that my wish, my feeling is connected with it with the kind of a thought that I want to express that then I will say in the end, not my will.

And you see I leave it then to God and then what do I know about what He will do for me. I don't; and all the time the prayer will be tinted naturally with the conditions as I know them on earth, and I hope then that they will improve, and I ask Him to help me so that I will understand things better, and then I sit and I wait; and sometimes in this state, of waiting,

of wanting with everything of me to have that answer, that is, if that what is within me now is united in this one wish to make contact with God, there is sometimes that kind of a miracle as if that prayer is heard and it is the result because of the unity of myself which then as unity is recognized by God when He is also in our concepts a unit, an entity of an existence as a One Being. That is at such a time in prayer, when one tries to unite all the different functions of oneself into one, that then the functions themselves stop as such. This is a prayer; it exists; it is a complete yielding of everything that has to do with thoughts and feelings and only can be expressed in an attitude, a posture of one's self in that kind of a form wishing and hoping, sometimes with arms outstretched, that then in that state as unity, all the different parts of myself disappear and in one moment go over into an existence of a being which is then one, and that is the recognition of God because that he knows.

So you see, out of this one can form or draw certain conclusions. And the conclusions have to be that the state of unity can be reached in a more harmonious form when the different parts can be united at will in the quantity that is necessary to form an entity. In the second place, that that what could become a unit has to have a certain indication of the direction in which it has to go which must be independent of any form of subjectivity. And in the third place, that the time that is necessary for the growth of this kind of functioning as a guide will naturally take time because that what I now have to unite is completely subjective and opposed to this kind of a wish to become unified since it wants to protect itself. This is how we are bound: we are bound to our thoughts and our feelings and also our body, and whatever is this kind of bondage is sometimes very difficult to say what it is because I can say that the centers are connected with each

other but this happens to be the form of life which makes one in life unconscious. And even the wish to want to think about it, we are not capable of that because the mind has been trained not to consider any form of unity; it always considers forms, it considers lines of existence, it always considers dimensions.

Now the question of feeling. In that you might say there is hope, because there is a possibility of a functioning of one's feeling center, which in the usual way of course is the solar plexus and which of course is used for the entry or the exit of certain forms of a higher kind of nature as food, that nevertheless when it is the satisfaction of one's solar plexus it is used completely for the existence of personality. But sometimes we say we know this term, deep down in my heart I know. It implies two things: one is, that the solar plexus is not the proper place for an emotion--the heart is. And in the second place, that in my heart I know, it is a realization of knowledge which is not intellectual and that what we know about, which exists more or less as an experience, is intuition, so that our approach to God could only be if there were that kind of a sacred intuition.

Sacred intuition can take place in a man when he is very quiet and when at times he knows that he exists, and that then his existence could be dedicated to the possibility of losing his life in order to gain reality for himself. This at times is called the conscience of man, at times it is called the realization of life existing within, it is also called the non plus ultra of inner life, it is sometimes called essential essence of man, sometimes called the Voice of God, Gurdjieff calls it magnetic center within. It is there as an eternal quality, representing life as man, independent of any existence on earth, and in quality belonging to that what is the

totality of all life, and this is represented in each man. This is something that belongs to his higher emotions and in that sense becomes a religious quality for him because it is the means of the recognition of that what God might be.

In the second place, man has another point within himself which is also of a different quality than what is represented by anything that is his subjectivity. The quantity and the quality of that kind of entity is a moment, a recognition () moment which is independent of time. A moment is like a flash of recognition of an existence. It has at that time absolutely no dimension at all, it is not a thought process, it is independent of any time element in any one of the three dimensions of time, it is, as a matter of fact, the reduction of all three dimensions of time into one point. And since it is a point it has no particular form, it exists but without any dimension neither in space nor in time. This I call a moment. It is of a different quality than any time element. All time as I experience it is subjective for me; a moment is the one thing that becomes objective. I realize it and it is God and I don't record it because my mind cannot record. My mind can only record certain things that take place in time, my mind is bound by my thoughts of the future or the past. I never live in the present time, and the present time, if it were actually a present, is no time at all, and the result is that my mind is not capable of perceiving a non-time concept.

So now the requirements for man, in addition now to that what he considers his "I", as small as it is, as being created as a result of his inner wish; also this "I" has to function in such a way that it can register moments. And that is why it is so difficult, because the mind is incapable, the "I" is situated in a mental surrounding and although it may be a virgin field,

it has to be taught to be able to perceive and it has to perceive in the sense of objectivity, so it has to ~~perceive~~ perceive moments. This is most of our difficulty and this is very difficult to understand.

Now, how do we reach it? "I" has to observe, that is one of the functions, the recording of facts in order to make fact truthful so that when it is truthful to me I can count upon it. A truthful fact for me is that what is without any further argument, without any interpretation, without any effect on anyone else without a recognition that it is truth for anyone and everybody including myself. Then it becomes objective value to me as well as to someone else. And I say I need it because with this I can start out having then a firm foundation of that what I am and I, on that basis I can direct the possibility of separating the centers. Because if I don't have the facts about myself, I don't even know how to separate or what will be necessary for such a separation. It becomes a little involved now when you look at Work in this sense, and to a certain extent it is theory which gives you perhaps a perspective.

Now, coming down to earth, to the practicality of what is Work, "I" is separated from "It"; "It" continues to exist. "I" tries to observe, "I" is awake; "It" remains asleep. Don't mistake this. It is not that I wake up; the little "I" wakes up. When I say I now, it is my personality. That what I usually call my I, as I say "I speak", "I do", and so forth, remains completely asleep. It is an unconscious state. My personality remains completely asleep,---It is unconscious for a very long time. The little "I" is awake, by definition; it is only operative when there is a wish on my part to create it. As long as the wish is there, "I" might exist. When "I" exist, it functions. "I" functions in recording facts about myself.

The requirement of that kind of recording is the observation process, I say, as if it observes me, and it observes me in the simplest form in which I am which is the physical behavior, because the other two, either intellectual or emotional or feelingly, or ordinary mental processes of course are immediately colored by this impossibility to be impartial and the impossibility of having it done at a moment. So I don't want to consider them. Ultimately, objectivity must include the totality of myself and it must include all the functions of myself; it must include my feeling as it is taking place, and it has to include thought processes or thinking or any kind of mental process as it takes place, but I cannot do it in the beginning. At most I can try to become objective to that what is the behavior of my physical body and I don't worry too much about it because my physical body represents really me whenever any activity of the physical body takes place, it is the result of a feeling or the result of a thought. So I don't worry about it; that's all. And I can sharpen, you might say, my particular tool of an objective faculty developing when I use as the object that what I am as physical behavior, my body. And that--with that I begin.

The second requirement is not only the observation, but observation in the true sense would have to be the acceptance of myself as I am when I want to eliminate any thought or any feeling about it. So the recording of a fact as truthful fact has to be an impartial observation. () There is no other way out. It includes--good observation includes impartiality. Sometimes we use the word "non-identification" for it, that is, nothing of me should go out to that what is being observed. Sometimes I say it is as if there is a presence, a presence of "I" to it, as if "I" is present to me, which is saying a little different way that "I" is aware of me, observes me.

Impartiality, in order to have a complete separation of that what is my feeling or my thought about that what is being observed, must include a momentary recognition and recording; otherwise it is not hundred percent impartial. You can think about that and see that impartiality, if it is not at the moment, will always include a little bit of a subjective element and then can never be impartial.

These are the three requirements. As you know, we call them A-B-C.

Now, your ordinary Work, how you start: as you are living, you select out of your life the simplest possible ways of manifesting in a physical condition, the simplest possible physical existence. If possible, the most relaxed way; if possible, relaxed in your mind: not to have extraneous thoughts; relaxed in your feelings: not to have feelings, then only that what is necessary for a limited continuation of your existence, no more than the utter necessity of remaining, you might say, alive. The amount of energy that is saved, which is not going into the maintenance of all kind of things that are required in ordinary life, and not used up by extraneous feelings or unnecessary thoughts, can then be used for the wish to become awake or aware. It is an effort in which then that form of energy has to be concentrated and at the same time that what is being observed has to become open to the possibility of that form of observation. Again it is a very difficult thing. I wish with all my heart, my mind and my body, to wake up. Naturally, in that I concentrate, I focus--this is my ordinary life, my body--and the focusing now is on the state of being awake; it is not only anything else; it is not on alleviating a condition in which I find myself; it is not asking God to change the thing; it simply means that I wish to be awake in order to see what I am without wishing to change, without even thinking about it, without even hoping that a change will take place. I wish for

a wakening; I wish fervently for a state of consciousness, knowing that if I am awake I will experience a state in which I will have more light, more insight, more recognition of that what is reality, and I will have facts of an absolute truth. This is one of the greatest difficulties in work: that one wakes up and wishes to stay awake in order then to see and experience what life is worth when one is awake. And this we don't want to do. And for that reason, whenever we make an attempt to be aware, that alone is a continuation of an awareness () state of being awake, that all the time my ordinary mind or my feeling will tell me that the same result can be reached by just using a little bit of feeling and a little bit of thought, and that in that process I not only will be awake, but that that what I now, what is the cause of my wish to Work, will be eliminated or alleviated.

That is why I mix things up. Then I'm back, I'm back again in an ordinary subjective thinking or feeling process. And, of course, I am asleep. I must realize that there is a difference between these two, and that as soon as you catch yourself being--again, feeling or thinking--that you must note that you are not working at all and you have to admit this because you must really become much more sensitive to the fact that in the first place it is difficult, thought it also, it should produce in you a certain state which is different from an ordinary, waking-sleeping state. The reason why it is not so clear in the beginning is because the effort is not as pure; the effort is still mixed in the beginning with subjectivity, and it is mixed with wishing to change a condition into another one which is more agreeable, and it is exactly the same as asking God for rain or for sunshine when you want it in some way or other and God probably has an entirely different plan. So for that reason it is not a (). In order to eliminate this kind of idea that I wish for

a something, I'm up against it because the motivation for Work has to be based on the recognition of that what I am, and I must know that in the state in which I am, waking-sleeping, I am not complete, or I'm not the kind of harmonious human being, or that I'm subject to a variety of different things which I know really don't belong to a man if he really wants to consider himself a man. And that many times I know that I'm unconscious, that I do things without even having any thought, that I'm a habitual creature, that I constantly react and all the different things that I consider that I want with me which should disappear when I really wish to grow up.

So you see that the motivation has to be based on a wish that all such conditions will/disappear in a state of consciousness; and otherwise I will not have not a wish. And now the requirement is that that wish should not extend to the wish to undo on which my wish is based. This is again that difficulty that I wish for a state and the state of being awake, and that then I hope and I believe that the conditions will change, and of course, they will change.

This is needed when I trust God, when I ask Him to do things for me, and I say, "It is not my will." How do I produce this in me? By taking away this attempt at focusing my desires on wanting to wake up and changing them into an utter porosity on the part of myself wishing to receive. You see, it places the accent () differently because instead of telling God what He ought to do, I await His influence on me by becoming passive. And this is the problem of how can () be solved, that instead of this fervent wish I have, with this, I wish to receive that whatever the state of awakening will give me. Then I free myself from predicting or even hoping for a change for the acceptance of that what I then will experience will have to be acceptable

to me.

To some extent it is an extension of that what I have to practice when I want to make an effort. When I want to make an effort as purely as I can without describing what I would wish, what I would like to change into, that is, that I try to eliminate my feeling of liking or disliking. I use the terminology of the acceptance of the way I am as I am, and now this question of leaving God to tell me simply means that I will take whatever is God as God is without me having anything to say about it. The same kind of principle is involved in that kind of I now call it a prayer, because my wish to Work is really that kind of prayer. It is the wish then, to be united with the possibility of a higher form of being in which I wish to efface myself-- I said it a little while ago: "lose myself" as my life is on earth, that I'm willing to sacrifice it in order to regain real life as represented by that what is my essence, my inner life, or what is represented by the essence of essence or what is the freedom of my magnetic center, or the recognition of moments in time. That is, the recognition of eternity in life which is finite, that is, the recognition of infinity in the midst of finiteness. It's the recognition of that what exists as omnipresent in the midst of forms. It is the recognition of that what is beyond all action as existing without defining it. ~~It is the recognition of that what is beyond all action as existing without defining it.~~ It is the recognition of the omnipotence of God within me as well as ⁱⁿ the totality of the universe, as existing as is without defining it further, without even finding a word for it, without even wishing to define it, without even wishing to use a word to confine it in that word, with having a fear even to pronounce the WORD--as you all know, what was required in Hebrew religion, not to use the word (): Elohim, yes, that meant something, that was a representation, that what is God

represented as person without personality, that what is for me the germ of life without development; it's a condition of existence in which there is at that moment no activity to prove its existence. It is a moment of an existence in which there is potential energy without having changed over or () converted into anything dynamic. It is the beginning of life, it is the end of life, and it is the totality of life without me wishing to become part of it. It is the utter freedom within myself of letting life () independent of me in which process I die and out of the ashes of my death the phoenix of new life will start to rise up.

Many different ideas and concepts you ^{can} have in mind regarding it, and every once in a while then you sit and think and you talk among yourselves, try to remember that, but always come down with your feet on earth: what is Work, what you have done, what you have attempted, to what extent you have actually made such attempts of observation in the simplicity of such activities of which you are capable and not in the presence of other people--for the time being you're completely identified with them--don't try it. Don't try it professionally. You are required to do your work as a profession, you become identified with it, there is no chance for any "I" to exist for any length of time. There will be flashes, moments of an existence in which you recognize yourself, sometimes when you are a little bit freer maybe. I've said many times when you go from one room to another, and you open the door and you stand; there you are: the recognition of yourself as being there. Immediately when you open the door, you are engaged again in your ordinary life. You will loose anything that is objective.

But that what is an ordinary existence for yourself in an ordinary form of behavior in which nothing special is involved, the ordinary things

about which you have no particular feeling whatsoever, the things that are routine, the things that you have to do, the things that are habitual-- bring them to the open so that perhaps you will be able to observe them. All the habitual forms do not require any further thought because that is why they are habits, but if you bring them back to the place where perhaps you can observe them, there is a certain mentality that is involved in that, but at the same time there is absolutely no reason to have any feeling about it.

When you get up, you put your foot out of bed; there you are, you are at that moment, alive, and something in you can recognize the fact that you are moving and no more, but of course no less either. The waking up process in the second place, a different kind from physical sleep to ordinary getting out of bed, then, when you get out of bed, "I" has to be born. This is the requirement: something has to be born. It is a renaissance of your life in a new kind of something which has no form for you at the present time; simply exists and which you call for a little while an intellectual kind of a function as something to say () god-like because it is benevolent towards me, and I create that god in my image, hoping that later on that what is then "I" will be created in the image of God and that "I" will become subject to it.

For the simplicity of starting your day, when the things are a little bit fresh in your mind, when there is still a possibility of a little bit loosening of that what are your centers not as yet connected, not as yet crystalized too much in the daily tasks you are going to do, not as much identified in your thoughts of that what is going to happen during the day and how you will be, now you are just a simple kind of a person getting out of

bed and dressing and if you wish, slowly, and if you wish, at a little different time than usual so that you are reminded--maybe it is dark still outside, maybe there is a wet towel outside of your bed and you step on it and you are reminded--something is at stake, you wish to wake up, sit quiet, first, first thing, do unusual things for yourself, not tell other people and not affect other people, it is none of their business, it is your own, what you do, the attempts you make at that time, when you are still by yourself and not affected by others, and this should be for a long time your attempts in daily life, not in conditions where you are involved already and where there is no chance whatsoever really to try it, you don't even think about it, every once in a while by accident you will have a realization of existence; it's accidental, you don't do anything for it; you've had those moments before in an unconscious life. Each person has had moments of that kind, so it is (. . .) really not to your credit. That what is to your credit is when you wish and then convert it into the effort of trying to wake up as well as you can to yourself and as impartial as you can and as close to the moment as you can (. . .). And you lose it and go on and then you find it again because you happen to think about it, you happen to feel about it, something reminds you, as I say, the wet towel reminds you, it's that little sign on the door reminds you, something that sticks to your hands reminds you, when you put your foot in a shoe, it reminds you, when you put on stockings, it reminds you, when you brush your teeth, it reminds you, the opportunities in the beginning of a day, an hour and a half or so that you spend before you go out and get into the car, before you even touch breakfast, when you make it you stand kk there, and maybe you make it yourself, you, you boil an egg and you make some coffee and you pour it and there you are, standing, pouring coffee, this is you, your body, and something in you become aware of you. This is the point and not when there are

other people present because much of your energy has to go in that kind of a direction.

Are we at the end? Lou?

Q: We are.

Mr. Nyland: Why? How many feet have you? Is that 1800. (Discussion about mechanics of recording; someone's tape runs out.)

Mr. Nyland: You understand this now. That in the beginning in your meetings you have to talk about that kind of a simplicity of Work. Don't lose yourselves too much in discussions which are of course very nice and sometimes useful if they can give you an impetus or a wish to work. But the emphasis is on Work; the emphasis is not on exchanging ordinary affairs of ordinary life, nice as they may be. Every time when you open your mouth in this kind of a group you have to contribute something regarding your attempts, not something that you think but something that you really know, because when one has the experience of having been awake, you will know it. When it is a question, I think you can bring it up as something: /this is more awake than I've every experienced and maybe it isn't and you question all the time your attempts because everything the result is still subjective and every time when you make it you have a chance of becoming a little bit more objective and as I say again, it is a long road. Sometimes years go by, because maybe after six months you have a little different concept of objectivity, ^h of being awake, and have an experience another six months, you will look back and say, "No, that what I had at that time it wasn't; now I have it." And ten years from now, you again will discover that there are certain things that are different because more and more you will discover your own world and the world which all the time has been quite unconscious for you, and you will discover many things, tendencies, things you have covered up, things you never wanted to see, never

wanted to acknowledge, sometimes it () which you are ashamed, sometimes you want to hide it, and it is true. Hide it but not to yourself. Face whatever it is that you are; it is the only way by which you ever will become conscientious. Conscientiousness is dependant on your consciousness. It goes hand in hand () but you will never have a conscience unless you make an attempt at clarification in your mind. In your mind you discover what is meant by objectivity. You experience it; you know how it is and what it, you might say, feels and () that is when it is an experience which has gone into your bones and has become an understanding, then you will have a conscience in accordance with objectivity, not an ordinary conscience, not an ordinary conscience simply based on how to be in life, how to be good, and what you call now good and evil, and all that what are ethical values; they're bon ton, they belong to earth, it is right and it is wonderful and in many ways if you want to be a good man, be a good man and try, but you see it has nothing to do with the desire to wake up and the desire to evolve, that really x means you wish to get away from earth, that you are finished with it, and you cannot be finished unless you pay your h debts. This is the responsibility. You cannot end your life hoping you will go to God. You won't. He won't even recognize you. Anyone who kills himself is at a very low level of existence in the spiritual world. They are still bound to earth and sooner or later even they have to go back or they have to go through processes of getting really rid of that what made at the time on earth made them kill themselves. But we don't realize because we think we have freedom. You won't have freedom, you will have suffering. You have a tremendous amount of purgatory to go through and it is required of man. That is how we happen to be as man on earth unfortunately, because we are unfortunate man on a planet which is unfortunate and we h can't

help it, we have to take it because that is there, we know, it is a law, we know we will die. There is no doubt. It's the one incontrovertible fact about oneself: that when one is born one must die in this body and then to use the body which will die for the purpose of further growth and to convert whatever energies there are for the development of something that can, that need not be destroyed, that can withstand death. On account of which death will lose its sting and that then, that what is death becomes an entry into an existence of a spiritual world which of course any one man must believe in who makes any sense. It is utterly absurd^{simply} to accept the fact that one is cut up into, between conception and death. Life is not that way; life is eternal. It happens to be in a form, it is bound now, it is up to us to free it as soon as it is possible and in order to be united with the totality of all life--that's the aim of man, even man on ~~an~~ earth: to become God.

How he does it--he tries and tries, and sometimes he may be on the wrong road and then he has to pay for it, because it is a detour and it is just too bad because much of his energy was spent in that direction simply because he continued to think and continued to feel and to () and to hope for the best and all that without making an effort.

The making of his soul--it is not God-given, but it is God-allowed. He wishes us to have a soul, if he has any cognizance of that what we call a wish on the part of God. It's the requirement of a form of life to have a soul which is freer than the physical body; it is a necessity of man to see that within him the soul can develop if he is willing to free himself from the bondage which now exists as far as his body is concerned. The soul is the continuation of the physical body of man. At the time when he dies, his soul should start. If man is represented physically by an octave, the new

octave starts at the DO which ends the physical existence and goes over into the existence of a soul body. If I say almost on top of it, a continuation of it, towards God, that is the direction. And for that we need, you might say, a stepping stone, something that helps men to overbridge this particular difficulty, because without that kind of a help of a bridge, the SI-DO of man at the end of his physical life is not sufficient to give him the foundation for building on further, because in the SI-DO all energy is used up, the energy which is necessary to free a man, and then when he reaches that DO he has nothing to go on further because he has no further energy. He may have a wish, but it is incapable of crystallizing out or developing in a certain direction. For that we need, as I say, some kind of a bridge. The bridge is the emotional body. The bridge is a temporary accumulator of energies so that at the time when one dies, this emotional body has developed sufficiently and is because of this death of the physical on its way toward a development of the SOL-LA-SI of that kind of an octave. Temporarily man lives emotionally () he is not living physically and he is not as yet sufficiently equipped to live in his intellect. His soul is not as yet sufficiently developed. But with this SOL-LA-SI the beginning of his soul also takes place as the DO-RE-MI of the octave of the soul. This is the picture. You should have it as a mind, you should have it on a little piece of paper. You should look at it in every once in a while and to remind it about the potentialities of man. What man should be and to get this clear in one's mind now, and in your heart, as you are alive and as you have an opportunity to think about it and to feel about it because you don't know what opportunities you will have after you die.

We hope all the time, we hope that we will be in heaven. We hope there will be a loving father who will take care of us. Sometimes we hope that

Christ will do it for us. Christ is nothing else but Work. That will give finally the solution to man when he knows how to redeem himself by means of Work of loosening the bondage from earth. This is the task he has. Christ means Work on oneself () not Jesus. That is a man who lived in accordance with the rules of Christ. Christ in man is really when he realizes that that what is required in order to reach God that he has to have the means of a wish, and this wish is his Kasdjan in order to reach his soul. The soul for man is his god as far as he knows on earth. What it is in reality when soul has been--I say--actualized, man will continue because he still has other things to do as man even--he has to become cosmic consciousness, that is, he has to become conscious of God totally, not as () individual. But man for the time being tries to reach an individual state in which his soul can exist and for which his Kasdjanian body--Gurdjieff calls it Kasdjan--that is, his emotional body that have to be formed in order to be used again for the formation of soul and also to die in a different realm of the spiritual world. When this, the Kasdjanian body, has fulfilled its function, soul will be free. At such a time man will be harmonious.

But you see, it starts simple, it starts with little steps, and every once in a while when you get discouraged, try to bring to your mind the ideas--may it more or less in a theoretical form, but something that can inspire you then because you know it is there as a possibility. It is there for you because you happen to know about it, and if you didn't know about it, it would be a closed book. Now you open it because you can open it since it is a book given, it is a book you came across, you happen to know now about the possibility of objectivity. That places a responsibility on you, because you must now take it and if you don't take it, you're not worthy. I say this with all

seriousness. You can die as you wish; you can die unconsciously, nobody will object. What will happen after you are dead, after you have died, how much you will have to go through, it's your own affair. I'm afraid you have to continue to work, because that is the idea of the dynamic universe. It's as if constant changing, the necessity of life to manifest at different levels, constantly manifesting in order to free itself again and again. This is the interesting part of life; it's the only way by life--by means of which life continues to be life, because if it didn't manifest it would die. This is the reason why God had to create or that His Endlessness became in forms with end in order then again to free Himself from that bondage. So that from Positive Absolute he had to go to the Negative Absolute in order to unit it in the totality of absoluteness, and this is the constant changing, recurring, reincarnating constantly, sometimes in the life of a person who happens to have a life that is his own over several generations and recurring and reincarnating into different forms in order to produce for him conditions in which finally his soul could be developed. What will be the ultimate aim, the totality of the universe existing in Endlessness in an absolute sense. And it is impossible to conceive even of that with our limited minds, and to some extent only you can hope for with an emotional quality, yielding then to the possibility of finally hoping to understand something of that and as soon as you say 'something' it means it is already bound in that particular form of something. The totality of all things existing, even if it's expressed in words, is already bound. That what exists, exists in silence without a word, without anything whatsoever, just being, and this being then manifesting, constantly dying, constantly being manifest and being born, this pulsation of the universe. This existing of a dynamic force going constantly

over from the potentiality into the actuality and again back again into potentialities. Numerous forms, endless forms, totally existing as universal existences all over everywhere, space without space, space unlimited, time unlimited, infinity without finiteness.

This man has to understand where he belongs, and every once in a while in his life he can realize that that exactly is what he is and he doesn't dare to accept it, because as soon as he puts it in a word it is already lowered. The same way the concept of God is lowered as soon as I mention his name and even worse, when I put him on a throne and hope that he then is governing me, and that all the little birds will not fall on the earth unless it is His Will. Of course, it's lovely as a little bit of a folklore talk and still in it it has a substance which is correct, that is that what is omniscience. And who am I and who is man, and what can man become, and why should he even attempt. These are the problems that you face when you wish to Work. Why should I want to become conscious, why should it be made so difficult, why is it that sometimes I wish to give up and I don't give up, but somehow or other, having () that from this I know that that is the only way by which ultimately I will reach the state in which there will be that kind of a almost holy satisfaction, an infinite joy of something that exists which constantly is, as I say, manifest in whichever way it is, being united as the totality of all things existing.

You see, this form of unity, this wish, you have to have it in your daily life, and as I say, you take it at a time when you can, in the midst of your ordinary activities, sit quiet for a moment, try to come to yourself, your real self, try to sit quietly, never mind the rest of the world. Let just everything/go for that one moment, two moments, three moments, it is you

which then is important, much more important than anything that you have to do in life, in ordinary life, in the relationships, in making dollars or whatever it is. Stop it, stop yourself, stop your feelings. Just be, at that time, the way you are in reality, knowing what you are, and then you start to ().

These moments of relaxation, these moments of excluding the external world, will give you a chance for the recognition of that what is internal, what is within, your inner life then is king. That is your mind and that what is your emotion becomes—I said it some time ago—it is the queen. It is that what expects the king to be and that what the king then wishes the queen to be as leading him towards the possibility of a higher form of life in which then the king sacrifices his kingdom, because at that time that what is emotional, as queenly, will leave him. Now you see, when you now Work, when you now talk, talk about that kind of Work, of your attempts, and when it fails and when you get a little bit disappointed and it doesn't go as fast as you hope, then go back to a little theory and read a little bit and see if you can place it and see where does this Work belong in your life now, not tomorrow, now. Where is it, now. How can I at this moment realize that what is really important and how much of the other things are still a little important and try then for your own sake, for God's sake, for heaven's sake, to push it away a little bit and to come to yourself in a little bit more quiet atmosphere, excluding all the different things with which you are now identified, and try to loosen yourself up from all such conditions because you really, you want to live and you want to live in freedom. You have to become free ultimately. Now or later, ultimately you will be at what cost no one knows, at what time, no one knows. When is eternity? Now. When is God? Now, within. Can I, at any one time, change my time into the moment

of that kind of an existence? This is the problem and you face it in your life and when you are serious and when you are in earnest, then try to become honest. The honesty of the recognition of that what you are, and to recognize it and observe it impartially so that with this impartiality you're not hurt, you will not accuse yourself, you will accept yourself, you will put it in a proper place, you will not even wish to change it because you will accept it as a result of that what you are, and there is no denying that you are that way when the facts are truthful and when you have to accept the absoluteness of them. But face it, that way, and exactly, because of impartiality you will be able to continue to face it, you will not be destroyed by them, neither will you destroy yourself because you know that that what you have now has a God-given form of life for yourself, that is now yours to take, and when you take it with the responsibility of yourself the way it is now you see what can be done with it, and with that you continue then, after such a moment of relaxation, of withdrawal from the world, as if for that one moment, two or three seconds, minutes, you have been in church, you have been in communion, you have made a contact, you have yielded yourself, wishing not to be what you are but wishing to become, wishing to be able to sacrifice what you know is in the way and that then in its place you would put something that is more permanent. All these little concepts, all the kind of things you experience, at times just write them down so that you are reminded every once in a while the attempt you make, and when you come together you talk about those things, sometimes a little intimate, maybe, but what is really the difference. We are all facing the same problem.

You see, the problem of death is always there, and when we meet it how, how will we be? What will there be of us to meet it with? What will even

at that time be recognized by a higher force of being if one believes that such a force exists, and of course the only logical way believing that is the acceptance of that as a fact. That is the working hypothesis which you will prove by means of experiencings in life to become () action so that about such an action there is no further question at all. And no argument, only an acceptance. That is a form of life about which there is not even a thought or a feeling. It is the realization of the being of a different kind of a level in which we ourselves become united in front of that being and make that being so that that being, ¹ that level can be used for the ^g further understanding of one self.

Now when you send tapes, they should have that in it, they should have that quality. If you forget, listen to this what we now talked about. Every once in a while I'll send you via Andy some kind of a tape, a general one mostly, either from New York or from somewhere. There are tapes of that kind. Use them: when you have some new people, there are some tapes maybe for new people. Always a different kind of light on it, always this same thing because it is that what is necessary to give that what is the same in principle always a different kind of a facet, because every once in a while you have to look at it from a different standpoint and different people will have to look at it from the standpoint where they are. Not, people are not the same, but they join and become alike in their attempt to get to the state of consciousness and to have a conscience and to have a will. That is the aim: in that you are united, not in your ordinary experience--they are different and don't compare them. You tell what is the truth for you, and you put that, you might say, on the table: this is my result, this is my result, this is my result, and no more--don't try to change it, don't try to

help too much. They will find out, each person who remains alive will find out what his life is worth. If he is serious, he will find out. There is no doubt about it. All you have to worry about is that they die prematurely, and that you can stimulate by your own aliveness so that then that aliveness starts to spread out from you and creates an atmosphere and in the presence of which such atmosphere other people will be kindled into the reality of knowing that they also could be alive like you are. That is your task, that is the way it is to be given to others, that is the example you give, not in words, sometime in feeling and wishing maybe, but mostly because your physical appearance has in it the quality of being ^{on} a kind of a level about which there is no mistake and which, if it is objective, everyone will acknowledge that it has that kind of a quality.

If God is there, there is no doubt about what God is even if I have an idea, someone else has an idea expressed in a personal subjective way. The quality is still God that is for each man, that what is for him possible to conceive as the highest and the purest for himself, existing even without him, existing even if he dies in the process of realizing the wish, actualizing his desire to go towards that what for him is his aim.

So we leave it at that. Again you see I had an idea that I would answer questions but not--you see, there are really no questions, you know, the questions when you have them you can answer, you know it's so simple, you know it's a question of doing, and when you do, you will know () you will find out, and then if you wish to formulate, it will help you to formulate it correctly and in that kind of a formulation you already know the answer yourself. No one really has to tell you. That's why I say it's so simple: the difficulty is in the application and that depends on what you really

wish, what you really wish with all your heart. To what extent you understand yourself as a human being to be and what perhaps was the reason that you happen to be born and also, that unfortunately you happen to come in contact with the possibility of a way out. And now you must make up your mind: do I wish it that way, and do I work, or don't I and if I don't, then what, and then, of course, I can close myself and I can hope that things will not be so bad maybe and maybe not. Who knows until you get there? And then you will know and I hope it is not too late.

So good night everybody.